

# BOSTON RECORDER.

PUBLISHED BY NATHANIEL WILLIS, NO. 3, ROGERS'S BUILDINGS, CONGRESS-STREET, BOSTON.

TUESDAY MORNING, AUGUST 11, 1818.

Price, { \$3.00 in 6 months, or  
\$2.62 in advance.

33.—Vol. III.

## RELIGIOUS DEPARTMENT.

OF THE PROTESTANT  
STATIONS & MISSIONARIES  
THROUGHOUT THE WORLD,  
according to the periods of which the  
Missions were established.

[Continued from page 125.]

Communicated for the Recorder.

### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Instituted in 1810, "for the pur-  
suing the Gospel in heathen  
regions, and among those who are destitute of  
Christianity, by supporting  
and diffusing a knowl-  
edge of the Holy Scriptures," and is com-  
posed of twenty-seven members,  
and laymen of different reli-  
gious denominations, and residing in dif-  
ferent parts of the American Union. It is  
provided, that at least "one  
part of the annual income from the  
Board shall be appropriated  
to the expense of imparting the  
Gospel to uncivilized nations  
and languages; and the mis-  
sionaries employed not only  
in preaching the Gospel, but also in trans-  
lating, and distributing the  
Scriptures, and in establishing and super-  
intending schools for the general instruc-  
tion of the young."

John Treadwell, Esq. Farmington,  
President; Rev. Samuel Spring, D.D.  
Vice President; Rev. Sam-  
uel May, D.D. Correspond-  
ing Secretary; Rev. Calvin Chapin, Wea-  
mouth, Recording Secretary; Je-  
sus, Esq. Boston, Treasurer.

### EAST INDIES.

Bombay.—1813.

John Hall, Samuel Newell,  
John Nichols, Allen Graves,  
were preaching the Gospel daily,  
and the missionaries are diligently engaged  
in translating the Scriptures into the  
native language, and have published a large  
number of the Gospel of Matthew, and of a  
selected portions of Scripture.  
They have also established schools in  
which they have 400 or 500 heathen chil-  
dren, and one in which they have 40 or 50  
children, under instruction. It is  
the belief of the missionaries, that the  
prospects of the mission are  
encouraging.

### ISLAND OF CEYLON.

Colombo.—1816.

James Richards,  
Daniel Poor,  
and C. Meigs, this mission has  
been commenced. In acquiring the native  
language, and in establishing  
schools, the missionaries have ardent-  
ly labored, and are making arrangements for  
the translation of the Scriptures in  
the native language, as translated by the  
Danish missionaries in the last  
century.

### AMERICAN ABORIGINES.

Chickamaugh Creek, Che-  
rookee Nation.—1817.

D. S. Butrick, Wm. Chamberlain,  
schoolmaster and assistant.  
Mission family and school there  
about 50 Cherokee children  
of both sexes; and of the mis-  
sionaries, five of the natives have alrea-  
dy become members. In their  
various exercises, and in their various exer-  
cises for establishing habits of in-  
dustriousness, the young Che-  
rokees surpassed the most sanguine  
expectations, and hitherto this infant es-  
tablishment has been signally prospered.

Quaker, Choctaw nation.

One of this name, which is a

the Yazoo river, preparations

for an establishment, similar

to the Cherokee nation.

Cyrus Kingsbury and Mr.

Williams and wife, left the mis-

sionary station, (where Mr. Kings-

bury superintended and Mr.

Williams and wife active assistants,) for

the middle of the month, Messrs.

Williams, Moses Jewell, and John G.

Marked at New-York for New-

York, to ascend the Mississippi

to the same station.

### BOARD OF FOREIGN MISSIONS OF THE UNITED STATES.

By a Convention of Dele-

gates from the various States, at Philadelphia, May

1817, the board consists of twenty-

seven members, and are elected triennially.

John R. Rice is employed under

the board, and otherwise advance the

mission in Nov. 1817. The news of their  
arrival at the place of destination has not  
yet been received.

Mr. Judson has experienced many trials  
and encountered great difficulties, but by  
the last accounts, is prosecuting the object  
of his mission with diligence. He has  
published a Tract in the language of Bur-  
mah, containing the first principles of the  
Christian religion, and a Catechism, both of  
which are now in circulation.

St. Louis, west of the Mississippi.—1817.

J. M. Peck, J. E. Welch.

These missionaries have it in view to  
collect information with respect to the In-  
dian tribes scattered through the immense  
forests of the West, and improve oppor-  
tunities as they present, to impart the bless-  
ings of the Gospel to regions far beyond  
them.

Cherokee Indians.—1817.

Humphrey Posey.

Four schools are in operation under the  
superintendence of this missionary, and as  
opportunities offer, he is diligently em-  
ployed in preaching both to the whites and  
the Indians. The schools are represented  
to be in a very flourishing state.

Wabash.—1817.

Isaac McCoy.

St. Francisville, near New Orleans.

James A. Randallson.

For the Boston Recorder.

### SUCCESS OF MISSIONS AMONG THE ABORIGINES OF N. AMERICA.

The first exertions, which were made  
to evangelize the Indians, were com-  
menced on Martha's Vineyard, by Thomas  
Mayhew, jun. in 1642. His first object  
was to obtain a knowledge of their lan-  
guage, and form an acquaintance by fami-  
liar conversation. Having done this, and  
having gained the confidence of the na-  
tives to a considerable extent, he began to  
instruct them in the great truths of the  
Christian religion. First, in a pri-  
vate way with individuals and families;  
afterwards in a more open and formal man-  
ner.

In about one year, one of the Indians  
forsook the idolatries of his countrymen,  
and commenced the worship of the true  
God. His name was *Hiacoomes*. He be-  
came zealous in the cause of God. He  
felt deeply for the souls of his countrymen;  
and by means of his active labors some  
others were gained to the side of Zion.—  
But the Gospel made but little progress  
for several years. The obstacles to the im-  
mediate progress of the word of life were  
great—especially the attachment of the  
natives to their superstitious rites, the op-  
position of the chiefs, and the influence of  
the Pawwas. But Mr. Mayhew and his  
fellow laborer were not discouraged by  
these obstacles. They proceeded on their  
business with resolution and firmness.

In 1646 the Indians were visited with a  
prevailing epidemic, which proved mortal  
to many. This providence of God was  
the means of bringing many of them to  
serious reflection.

About this time *Miaxoo*, an Indian of  
some distinction, sent a messenger five or  
six miles to solicit a visit from *Hiacoomes*.  
He complied. When he arrived, he found  
many others collected; among whom was  
*Tauarquatuck*, the chief Sachem of that  
part of the island. Having finished his  
address to them, *Miaxoo* asked him,  
how many gods the English worship-  
ped? He replied, one and no more.—  
Upon this, *Miaxoo* reckoned up his gods  
to the number of thirty-seven; and shall I  
say, he throw away all these thirty-seven  
for the sake of one? What do you your-  
self think? said *Hiacoomes*. For my part,  
I have thrown away all these, & many more,  
some years ago, and yet you see I am pre-  
served. 'You speak truly,' said *Miaxoo*,  
'I will throw away mine and serve the one  
God with you.'

*Tauarquatuck*, the above named Sa-  
chem, soon after invited Mr. Mayhew to  
preach among the Indians where he re-  
sided: giving as a reason, that he wished  
the Indians to grow more in goodness, and  
that their posterity might inherit blessings  
after he was dead; and that he himself  
also was desirous of putting the word of  
God in his heart, of repenting and throw-  
ing away his sins; that when he should  
cease to live here, he might enjoy eternal  
life in heaven.

He immediately commenced preaching  
among them; the Sachem, in the mean-  
time, exerted all his influence in favor of  
the meetings. Though he was much op-  
posed by his countrymen, he continued  
steadfast, and through a long life exhibited  
a blameless deportment.

In 1649, there was a considerable ac-  
cession to the number of praying Indians;  
and by the close of the summer of 1650  
there were thirty-nine males, and a still  
greater number of females belonging to  
this meeting. This accession greatly en-  
couraged the Pawwas, but they were un-  
able to retard the progress of divine truth.—  
About this time fifty Indians came in one  
day, confessing their sins and desiring to  
unite with the worshippers of God. They  
came with their families, parents bringing  
their children, saying, 'we have brought  
our children along with us to serve God.'

By the end of the year 1649, two hundred

and eighty two, not including children, re-  
nounced their idolatries, and professed  
their willing subjection to the Gospel.—  
Among whom were eight Pawwas. In this  
year a school was established for the in-  
struction of children in reading, writing,  
and the principles of the Christian reli-  
gion. This proved beneficial to the mis-  
sion; and produced, under God, many in-  
stances of early piety.

Mr. Mayhew continued his unwearied  
labors among the Indians with great suc-  
cess, until 1657. There were now, it is  
stated, many hundreds, who might justly  
be styled holy in their lives and conversa-  
tion, besides many hundreds of mere for-  
mal professors. Finding the harvest so  
great, and laborers so few, Mr. Mayhew  
determined on a voyage to England, in or-  
der to obtain assistance; but he was not  
heard of after. His father, Thomas May-  
hew, Esq. who was governor of the island,  
and who had done much for the spiritual  
good of the natives, was deeply affected at  
the loss of his son. Though at the age of  
seventy, and seeing no prospect of obtain-  
ing a teacher for them, he resolved to en-  
gage in the labors of a missionary, and  
spend the few days that remained to him,  
for the souls of the heathen. Notwith-  
standing at this late period of life, in his  
zeal for their salvation, he frequently for-  
got the gravity of his age, and travelled  
fifteen or twenty miles through the wilder-  
ness, to impart instruction to those that  
were perishing.

The first church among the Indians of  
this island was instituted in 1670. Mr.  
Eliot of Roxbury was present on the oc-  
casion. Two of the native preachers were  
chosen to take the charge of it. Mr. May-  
hew continued to labor among the Indians  
till his death, in 1691. Respecting the  
progress of the Gospel on Nantucket, we  
have but scanty means of information. It is,  
however, stated by Dr. Cotton Mather, that  
soon after a church was organized on the  
Vineyard, one was also gathered on Nan-  
tucket; and they were very exact in ad-  
mitting members and maintaining disci-  
pline. They had John Gibbs, a native, for  
their first minister. It is stated that about  
the time of the decease of Mr. Mayhew,  
there were on both these islands about  
3,000 Indians, who might justly be called  
Christian.

Mr. John Mayhew, a few years before  
the death of his grandfather, was intro-  
duced to the Gospel ministry among the  
Indians. He labored about sixteen years  
among them. What success his exer-  
tions met with, is not particularly stated.

Experience Mayhew, son of the preced-  
ing, commenced preaching among the  
natives a few years after the death of his  
father. He had the superintendence of  
five or six of their assemblies. In 1709,  
he published a version of the Psalms & the  
Gospel of John in the Indian language.  
In 1727 he published a book, entitled "In-  
dian Converts," in which he gives an ac-  
count of thirty Indian ministers, and  
about eighty men, women and children,  
whose lives he considered worthy of re-  
membrance. He died in 1750, in the 80th  
year of his age.

The last of the Mayhew family, who la-  
bored in the missionary field, was Zacheus,  
son of the preceding. He was employed  
by the Massachusetts Society for Propa-  
gating the Gospel among the Indians. He  
died in 1803. But whether he spent all  
his time or any part of it on the Vineyard,  
I have not been able to learn; and no ac-  
count is to be found of the state of the In-  
dians on this island, or on Nantucket, since  
Mr. Mayhew published his "Indian Con-  
verts," in 1727. It is barely stated, that  
in 1800 there were on both these islands,  
between four and five hundred Indians  
and Mulattoes.

The success of the Missionary Labors of  
Mr. Eliot.—Mr. Eliot, it is well known,  
was a native of England. He emigrated  
to this country in 1631; and was soon set-  
tled as a minister of the Gospel in the town  
of Roxbury. But his benevolent soul  
would not permit him to confine his labors  
to the people of his charge. He saw the  
wretched condition of the poor Indians  
around him; and deeply felt for their mis-  
eries. Having paid considerable attention  
to their language for the space of two  
years, he commenced his labors among  
them in Oct. 1646, being encouraged in  
his benevolent undertaking by his friends  
and brethren in the ministry.

Having given previous notice to some  
of the natives, near Roxbury, of his inten-  
tion to visit them, he proceeded to their  
residence in company with three of his  
friends. In his first discourse, Mr. Eliot  
gave a brief explanation of the ten com-  
mandments; and then showed them that  
the curse of the law was denounced against  
every transgressor. He afterwards preach-  
ed to them Jesus as the only way of escape  
from the execution of this curse. They  
were very attentive to the discourse, and  
invited him to visit them again.

On the 11th of Nov. he met them again.  
The number was considerably increased.  
The whole assembly was serious; and one  
old man was brought to see his wretched  
condition as a sinner. This was a source  
of encouragement to the missionary. The  
Indians soon began to see and feel the im-  
portance of civilized habits. They built a  
small town, which they called *Nonantum*,

and of their own accord adopted  
some regulations, by which to promote  
good order, cleanliness and habits of in-  
dustry.

In his mode of instruction with the In-  
dians, Mr. Eliot proceeded in the follow-  
ing manner: 1. To catechise the chil-  
dren. 2. To preach the word with plain-  
ness and sobriety. 3. To admonish and  
censure, when occasion requires. This he  
conducted in a faithful and affectionate  
manner. 4. To answer their questions.  
This was a very important and useful part  
of his instruction.

Mr. Eliot travelled through various parts  
of Massachusetts, and formed societies of  
Indians in many places. In 1651, a num-  
ber of the young converts, from among  
the natives, united together, and built a  
small town on the banks of Charles river,  
which they called *Natick*, eighteen miles  
south-west from Boston. Here they were  
trained to habits of industry; and a church  
was formed of the Christian Indians. In  
1652, about fifteen openly professed their  
belief in the Christian religion, and united  
with this church at one time.

Mr. Eliot, besides travelling, preaching  
and attending to the temporal and ecclesi-  
astical concerns of the Indians, was a la-  
borious student. He translated into the  
Indian language, primers, catechisms, the  
'Practice of Piety,' Baxter's Call, several  
of Shepherd's pieces, and the whole Bible.  
This Bible was afterwards published; and it  
is worthy of remark, that it was the first  
edition of the Bible ever printed in this  
country.

Mr. Eliot died in the year 1690, aged  
86, having spent about forty years as a  
missionary among the Indians of New  
England. Three years before his death,  
there were, according to Cotton Mather,  
six churches of baptized Indians, ten as-  
semblies of catechumens, twenty-four In-  
dian preachers, and four English ministers,  
who preached the Gospel in the language  
of the natives. But this success was not  
all the fruit of Mr. Eliot's labors, much of  
it is due to the Mayhews, and their fellow  
laborers.

(To be continued.)

### BRITISH BIBLE SOCIETY.

Extracts from the Fourteenth Report of  
the British and Foreign Bible Society.

[Continued from page 122.]

Commencing with the United Nether-  
lands' Bible Society, your Committee have  
to express their satisfaction at the vigor  
and cordiality with which the several es-  
tablishments throughout the kingdom, (52  
in number,) under this common designa-  
tion, have prosecuted their benevolent ob-  
ject. The funds from various sources,  
within the first year, amounted to 33,763  
florins, nearly 3,500*l.* and the issue of Bi-  
bles and Testaments to 4,578.

Among the objects in which this Asso-  
ciation is engaged, one is, an edition of the  
Malay Bible in the Arabic character.—  
With a view to encourage a work so much  
needed by the Malay population of the  
East, who are chiefly Mahomedans, your  
Committee arranged for such an ex-  
tension of the proposed impression as  
would allow for 5000 Bibles, and 5000 ex-  
tra Testaments, to be placed at the dispo-  
sal of your Society.

The Hanover Bible Society, with its  
Branches at Osnaburg, Bueckeburg, and  
Aurich in East Frisia, under the Patron-  
age of His Royal Highness the Duke of  
Cambridge, and several distinguished No-  
blemen and dignified Ecclesiastics, has  
proceeded in its work of distributing the  
Scriptures among Protestants and Catho-  
lics. Many of the latter have, notwith-  
standing every discouragement, co-operated  
with the former in this object so inter-  
esting to both.

Nearly 12,000 copies of the Scriptures  
had been disposed of by the Parent Society  
at Hanover, in November, 1817; and  
2500 by the Osnaburg Branch, within the  
two first years of its formation. From the  
Depository of the former 500 copies were,  
by direction of your Committee, forward-  
ed to Hildesheim and the vicinity. The  
want which prevailed in several parts of  
this district, may be inferred from the  
statement of a respectable parish minis-  
ter; that on his first settlement among  
his charge, (five years before,) not a  
single copy of the Bible was to be  
found in the village, the church,  
or the school. How acceptable, under  
such circumstances, this supply must have  
proved, it will not be difficult to imagine;  
and your Committee could not, without  
emotion, hear themselves thus addressed,  
by the Rector of the Protestant Grammar  
School of St. Andrew, on receiving for his  
disposal, 100 copies of the Bible:—

"Do not despise the thanks which we  
offer you, with pure hearts. This dona-  
tion shall stimulate us afresh, to watch  
over the best interests of our youths; and  
by the public reading and expounding of  
the Scriptures, to kindle the flame of reli-  
gion in their hearts, and thereby render  
them truly wise and virtuous."

After such a representation, it will be  
heard with pleasure, that a Bible Society  
has been recently formed at Hildesheim.

The Prussian Bible Society, under the  
patronage of His Prussian Majesty, con-  
sisting of the Central Society at Berlin,

different parts of the kingdom, exhibits a  
gratifying spectacle to the eye of the  
Christian philanthropist.

The Central Society, in its third year,  
distributed 6000 German Bibles. The  
large edition of 11,000 copies will soon be  
completed: after which, another edition  
of 10,000 must be immediately undertaken,  
as the deficiency is said to be still very  
great.

In the department occupied by the *Thu-  
ringian Bible Society*, an investigation has  
been made into the circumstances of the  
inhabitants, as to their want of the Scrip-  
tures. The inquiry was, in many parts,  
conducted under the authority of the ma-  
gistrates; and, although the most press-  
ing cases only were attended to, the re-  
turns exhibited a demand for not fewer  
than 8,574 copies.

In *Mecklenburg* a new and promising  
Bible Society has been formed at *Rostock*.  
Its Committee, reflecting on the indiffer-  
ence to religion during the reign of infid-  
elity, and the appearance, since the late  
political changes, of "a more favorable  
disposition towards the Christian faith,  
the revealed word of God; and religious  
worship," observe:—"We consider our-  
selves, therefore, as peculiarly happy, that,  
at this very time, we were encouraged, by  
the distinguished labors of the British and  
Foreign Bible Society, to lay the founda-  
tion of a Bible Society, of our own. Pro-  
vidence, by wisely overruling the events of  
this world, appears to draw numbers to the  
fountain of Christian wisdom and faith; to  
whom we can now throw that fountain open,  
and invite them to become partakers of it."

The progress made by the Bible Society  
in the free City of *Frankfort*, on the  
Maine, is truly gratifying, and has drawn  
from the Emperor of Russia a strong tes-  
timony of his commendation & friendship.

The influence of this Society has ex-  
tended to many of the neighboring parts;  
and the demand for the Scriptures has in-  
creased in a degree which has surprised,  
and, from the narrowness of their means,  
even embarrassed the Managers of the In-  
stitution. "My room," says the Secreta-  
ry, "was often, on Sundays in particular,  
so crowded with people that I was obliged  
to confine myself to one of the corners  
of it."

These applicants were, chiefly day-labo-  
rers from Fulda, Hesse-Cassel, Bavaria,  
&c.; and not more desirous of the Scrip-  
tures, than sensible of their value; but,  
from the smallness of their earnings, un-  
able to give more than a trifle, and some not  
even that, for a Bible.

In reflecting on these circumstances, the  
Secretary adds,—"As the desire after the  
word of God manifests itself in so marked  
a manner in these poor people, and fre-  
quent proofs encourage us to cherish the  
pleasing hope that the Lord will make  
them rich in faith, by the communication  
of his word, the Committee will joyfully  
lend their assistance to the furtherance of  
this work;" nor can it be doubted, that,  
in this pledge, every member of the Brit-  
ish and Foreign Bible Society will very  
cordially unite.

The *Wurtemberg Bible Society*, pro-  
ceeding with that zeal and activity by  
which the conduct of its directors has been  
uniformly distinguished, has printed 18,000  
copies of the New Testament, and is expe-  
diting the proposed new edition of 10,000  
Bibles. So urgent, however, have been  
the demands upon this institution, that, in  
order not to delay their supply altogether,  
your Committee have ordered 500 Bibles  
to be furnished from *Basle*, at two separate  
times; and added a pecuniary grant of  
300*l.*

The impression made by the exertions  
of this Society has been extensive, and  
greatly conduced to the advancement of  
its object. Among others, the clergy, in  
country places, have very zealously co-  
operated. On announcing their design,  
not only the rich, but even some of the  
most indigent of their parishioners, have  
come forward with contributions, in pro-  
portion to their respective circumstances;  
and "many who had not had a loaf of  
bread in their houses for weeks together,  
were not behind others" in offering their  
mites, that they might obtain possession  
of a Bible. The distribution of Bibles  
which took place on the festival of the  
Reformation, and of which an interesting  
description will appear in the Appendix,  
while it gratified many, must have excited,  
in not a few, a desire to possess this Holy  
Book: and as the obstacles in the way of  
supplying them are great, the assistance of  
the British and Foreign Bible Society, will  
still be required to enable the *Wurtem-  
berg Bible Society* to surmount them.

In the principal Bible Societies of *Swit-  
zerland*, the zeal so often commended con-  
tinues to operate; and progress is making  
in each of them, though in different de-  
grees, towards the attainment of the com-  
mon object.

How truly this is affirmed of the *Basle  
Bible Society*, at once the earliest and  
most active of these institutions, may be  
understood by the following statement of a  
respectable member of the British and For-  
eign Bible Society, from his own obser-  
vation on the spot: "Four presses are  
constantly in action for the purpose of  
multiplying the sacred page; but the sup-  
ply is insufficient to meet the demand."



the eleventh edition of the octavo German Bible left the press; on the 18th of July not a copy was left. Again, on the 19th of August, the twelfth edition appeared; and on the 30th of the same month the whole impression was disposed of." In addition to this, an official letter from the Secretary of that Society contains the pleasing information, that, in February last, another edition of 4000 copies was produced; of which, a few weeks after, scarcely fifty copies remained on hand.

Among the works in the execution of which the Bible Society has been engaged, may be mentioned, as recently completed, an impression of 5000 copies of the French Bible. From the extraordinary pains which have been bestowed upon the correction of the press, it is believed that this Bible will prove highly satisfactory; while its appearance will be found particularly seasonable during the interval of preparing the editions undertaken in other parts of Switzerland, and the South of France.

The Aargovian Bible Society, at Aarau, gives the pleasing intelligence, that, by the united exertions of Catholics and Protestants, a considerable distribution of the Scriptures has been effected among the members of both communions.

To prove the zealous and successful operations of the Bern Bible Society, it will be sufficient to state the simple fact, that its Directors have distributed 2690 Bibles, and 9048 Testaments, and have ordered a further supply of 336 Bibles, and 7350 Testaments.

The St. Gall Bible Society had to state, at its fourth anniversary, in October last, that, from its commencement down to that period it had put into circulation not fewer than 15,696 copies of the Scriptures; and the Bible Society of the Grisons reports, that it is diligently employed in distributing copies of the divine word in German, Romanese and Italian, "which causes great rejoicings among many of the poor."

The Bible Societies of Geneva, Lausanne, Bern, and Neuchâtel, have concurred in a measure which will, when completed, be likely to prove very acceptable to the French population of Switzerland in general. The measure alluded to is, the printing of a revised edition of Oesterwald's French Bible in quarto. Towards this object your Committee had contributed 500*l.*: a grant of 250*l.* has since been added in consideration of the proposed edition of 6000 copies having been increased to 10,000.

In the mean time, supplies of the Scriptures have been forwarded to the inhabitants of the Valais, and other destitute parts; and the President of the Lausanne Bible Society makes, in reference to his own particular sphere, the following pleasing declaration.

"Our country Clergymen perceive the blessed fruits of the Bible Society in our Canton; and, notwithstanding the great distress in which we have been, the bread of life has been distributed to the poor."

The Bible Society established at La Tour, for the Vallées of Piedmont, has distributed 150 Bibles, and 1865 New Testaments, and subscribed to the edition of the French Bible, undertaken as above, the sum of 1800 francs. The poor inhabitants of those Vallées, stirred up again by the spirit which so eminently distinguished their pious ancestors, actually come and intreat to be received as members of the Waldenses Bible Society, and urge the acceptance of such mitres as they are able to present.

France and Italy have borne a part, though in very different proportions, in the great work of distributing the Holy Scriptures.

Of the Protestant New Testament by Osterwald, and the Catholic by Majre de Sacy, stereotyped at Paris, many thousand copies have been dispersed in various parts of France. At Montauban, a large edition of the Protestant Bible, by Martin, is printing, under the direction of a very respectable Committee: of the Bible undertaken by the Bible Society at Strasburg, the New Testament is finished and now in circulation, and the Old Testament is in progress; and, in general, it appears that an increased desire is manifested in France to possess and peruse the Holy Scriptures.—Your Committee think it due to the late Rev. Henry Oberlin, of Waldbach, in Alsace, to bear their testimony to that zeal by which he was urged to sacrifice his valuable life, in exertions for distributing the Holy Scriptures among his countrymen.

In Italy, editions of the Catholic New Testament of Martini, without note or comment, have been printed both at Turin and Naples; and many channels have been found through which copies could be circulated without impediment, and with the prospect of being very thankfully received.

In the Mediterranean a Bible Society was formed, in May last, at Malta, under the designation of the *Malta Bible Society*. This active institution (for the encouragement of which your Committee voted 500*l.*) has opened a correspondence with places of considerable importance, and is using every exertion to render its advantageous position conducive to the dissemination of the Scriptures along the shores of the Mediterranean, and even in the Interior of Asia.

Before quitting the south and west of Europe, it will be proper to add a brief statement to what has already been said of the distribution of the Scriptures among members of the Catholic communion.

Of the facilities which have been found for this purpose, your Committee have already spoken; but they are compelled to admit that such facilities have not been universal.

In some of the countries of Europe, particularly Catholic difficulties have arisen, which have caused a temporary interruption to the progress of Bible Societies, and

which it is their sole and exclusive object to promote. Such has been particularly the case in Austria and Bavaria, in each of which edicts have been published forbidding the establishment of Bible Societies, suppressing those already in existence, and actually prohibiting the receipt and possession of copies of the Scriptures printed in foreign countries, though furnished only to the Protestant population.

Your Committee have, however, the satisfaction to state, that in various parts of Catholic Germany, notwithstanding the opposition which has been made to the free circulation of the Scriptures, a wide and effectual door for their entrance has been opened. Several versions of the New Testament, executed by Catholic clergymen, continue to be most eagerly inquired after, thankfully received, and attentively read; the more so, as they have obtained the sanction of several Episcopal authorities.

In particular, the Catholic Professor of Divinity at Marburg, *Leander Van Ess*, has persevered in his illustrious career of printing successive editions of his German New Testament, and distributing them, through a variety of important channels, among the members of his own communion. Encompassed with difficulties, he has been neither intimidated in his resolution, nor obstructed in his work.

"Never," he observes, "did I disseminate in so short a period, such a vast number of copies of the New Testament, as since the time of the late Bible prohibition, and no where have I perceived a more lively and ardent desire after the word of God, than in those very places where infatuated men strive to dry up the fountain of living water, or to prevent the people from having free access to it."

In the course of the last autumn the Professor, though greatly exhausted by incessant exertions, undertook a Biblical tour through some of the Provinces by which the place of his residence is surrounded. "My aim," said the Professor, "will be, to strengthen and confirm many friends of the Bible, to reconcile enemies, and to scatter the blessed seed of the word on the right hand and on the left." In this spirit he performed the journey he had projected, and returned from it considerably strengthened both in his determination to persevere in the Scriptures, and in his means of accomplishing their dissemination.

Your Committee, regarding the circumstances of the Professor as particularly advantageous, and desirous to avail themselves of the opportunities which his zeal and activity afforded them, answered all his applications by the most liberal grants; and in the course of the year have supplied him with funds to the amount of 5000*l.*

An account of their expenditure has been regularly transmitted; and your Committee owe it equally to the Professor, and the Members of the Society, to say, that the statements have, on every occasion, been most minute and satisfactory.

The Appendix will contain a selection from the copious and interesting documents derived from Catholic sources, which attest, in the strongest terms, the value and efficacy of this intrepid and indefatigable propagator of the word of God. With his animated declaration your Committee will terminate this article:—"I shall always continue willingly to labor, with all my strength, as long as it is day, for the honor of my Divine Redeemer: to the end that he may be known more and more, and many may be saved by the word of his salvation; that his name may be hallowed, his kingdom more effectually come, and his will be done on earth as it is in heaven."

(To be continued.)

#### CHEROKEE MISSION.

From the Fanpost. Extracts from a letter from *JEREMIAH EVARTS*, Esq. Treasurer of the American Board of Foreign Missions, to the Corresponding Secretary.

[Continued from page 126.]

#### A SABBATH AT BRAINERD.

After morning prayers on the Sabbath, the families of the missionaries hold a prayer-meeting of an hour. The other services, on the first Sabbath after my arrival, were as follows. Some religious conversation was had in the morning with natives; particularly with a young man, who had once been a member of Mr. Gambold's school. He had come 17 miles to attend public worship, and appeared seriously disposed. When an interpreter is necessary, Catharine Brown, or some other member of the school, performs that duty. It is the practice of the missionaries to expound a chapter in the forenoon, at the school-house, and, after a short intermission, to preach a sermon for the afternoon service. The audience consists of the mission-family, including the children of the school, and of various classes of persons from two to twenty miles off; but there are several about the same distance, in different directions. I should judge there were about 50 persons, who came from the vicinity to attend worship, making the whole audience considerably above a hundred. Mr. Butrick, expounded the Mosaic account of the deluge, and enforced it by a practical application; Mr. Hoyt preached P.M. from Isaiah, xlix, 6, on the future promulgation of the Gospel among all classes of people in every country, with an application adapted to the audience. After public worship, the brethren of the church conversed with two colored persons, a man and his step-daughter, on the subject of experimental religion. The man had been under religious impressions for eight months, and had conversed freely with some of the brethren last fall, the woman dated her first concern several months ago. They were ignorant, as might naturally be expected; but so far as could be judged from a single conversation, they had been under deep con-

to hope they had been renewed by divine grace. They attributed their first seriousness to Mr. Kingsbury's preaching. Suitable admonitions were given them, and it was determined to make particular inquiries respecting their conduct, and to examine them again hereafter.

A Sabbath School, for the instruction of blacks, has been kept up since last summer. The improvement, which a number of them have made, is truly wonderful. A man of 30 years, who only knew the alphabet, when the school commenced, can now read a chapter or a psalm, very decently. A boy of 15, who did not know a single letter, can read very well in the Testament. Several others have begun to read in the Bible. The greater part come six miles or more to meeting; some 15 or 20 on foot; and none less than two miles and a half. The number has varied from 10 to 25. Mr. Hall has paid particular attention to this school. The season for instructing these people is at the close of public worship. Several of them are under serious impressions; and all pay the strictest attention to religious services. They sing a hymn before the school is dismissed, and a prayer is offered by the instructor.

I have seldom seen a Sabbath more entirely devoted to the purposes of religion. How animating the reflection, that in 16 months from the commencement of missionary labors at this place, there should be a Christian community, in which all the advantages of religious education are enjoyed, and all the ordinances of religious worship administered. How delightful to see the Sabbath shine upon this dark land.

#### THE CHURCH AT BRAINERD.

You have been informed of the admission of five native converts and one white man to the little church, which the Lord has planted here. On the first Sabbath in this month, Mr. Hoyt's youngest daughter, who had, as was hoped, experienced a saving change since the family arrived at this place, was admitted to communion. At the same time, a black woman was also admitted. The second Sabbath after my arrival, a colored man was added to the church; so that it now contains nine persons, whom as we trust, the Lord has called, within a few months past, to be heirs of his kingdom.

Particular mention has already been made of Catharine Brown; but I think you will be pleased to hear something more of this interesting female. Her parents are half-breeds, who have never learnt to speak English; yet if you were to see her at a boarding-school in New-England, as she ordinarily appears here, you would not distinguish her from well-educated females of the same age, either by her complexion, features, dress, pronunciation, or manners. If your attention were directed to her particularly, you would notice a more than ordinary modesty and reserve. If you were to see her in a religious meeting of pious females, you would not distinguish her, unless by her more than common simplicity and humility. When she joined the school in July last, (having come more than 100 miles for that sole purpose,) she could read in syllables of three letters, and was 17 years old. From her superior manners and comely person she had probably attracted more attention, than any other female in the nation. She was vain, and excessively fond of dress, wearing a profusion of ornaments in her ears. She can now read well in the Bible, is fond of reading other books, and has been particularly pleased with the Memoirs of Mrs. Newell. Last fall she became serious, is believed to have experienced religion in the course of the autumn, and was baptized and admitted to the church in January. Since that time she has been constantly in the family; and all the female members of it have the most intimate knowledge of her conduct, and receive a frank disclosure of her feelings. It is their unanimous opinion, that she gives uncommon evidence of piety.—At meetings for social prayer and religious improvement, held by them on every Thursday afternoon, and Sabbath evening, Catharine prays in her turn, much to the gratification of her sisters in Christ. Her prayers are distinguished by great simplicity as to thought and language, and seem to be the filial aspirations of the devout child. Before Mrs. Chamberlain took charge of the girls, Catharine had of her own accord, commenced evening prayer with them, just as they were retiring to rest. Some time after this practice had been begun, it was discovered by one of the missionaries, who, happening to pass by the cabin where the girls lodge, overheard her pouring forth her desires in very affecting and appropriate language. On being inquired of respecting it, she simply observed, that she had prayed with the girls, because she thought it was her duty.—Yet this young woman, whose conduct might now reprove many professing Christians, that have been instructed in religion from their infancy, only ten months ago had never heard of Jesus Christ, nor had a single thought whether the soul survived the body or not. Since she became religious, her trinkets have gradually disappeared, till only a single drop remains in each ear. On hearing that pious females have, in many instances, devoted their ornaments to the missionary cause, she has determined to devote her's also. In coming to this determination, she acted without influence from the advice of others.

The general deportment of all, who have joined the mission-church, is such as to afford increasing evidence that they are, what they profess to be, the disciples of Christ. Though God alone can search the heart, and we must expect mistakes, and disappointments, in our judgment of Christian character, it is no more than gratitude to the Giver of all good, to acknowledge his kind interposition in behalf of any, who were recently in a state of total ignorance of Him, and of the salvation which he has procured.

On the 14th inst. we were highly gratified by the arrival of Mr. Cornelius, who had been hourly expected for several days. He brought with him a Choctaw youth of 16, to be educated at the Foreign Mission School in Connecticut. The arrival of Mr. C. was desirable on many accounts; but particularly because he was able to give precise information with respect to the proposed seat of the mission to the Choctaws, and the best mode of conveying the missionaries thither. The interest felt in his welfare by all who were present, and the important services which he had rendered to the cause of missions, while journeying within the last sixteen months about 4000 miles, of which 1000 miles were within the limits of the Indian nations, will be easily felt and justly appreciated by yourself.

The subsequent Sabbath will long be remembered by us, on account of its sacred solemnities. The administration of the Lord's supper had been appointed, in expectation of the arrival of Mr. Cornelius. He preached from the chorus of the 107th Psalm: *O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.* It was at this time, that the colored man, mentioned above, was admitted to the church. Twenty-four persons sat down together, here in the wilderness, at the table of their Lord. Five of us, who had been intimately connected in these attempts to convey the Gospel to the Indians, expected to leave the place within a few days, and on our way towards home, and the others to enter upon the Choctaw mission. We could not indulge the slightest anticipation of ever meeting again at this feast of love; and it was altogether probable, that several of us should see each others faces no more in this world, after the expected separation should have taken place. These reflections, and many others which will suggest themselves to your mind, rendered the occasion deeply affecting.

During my stay the mission and school were visited by several gentlemen who were passing through the nation, among whom was the Governor of Tennessee. They all appeared pleased with what they saw; particularly the Governor, who spent a night at the mission-house, and witnessed the regular exercises of the school. Nothing strikes a stranger more agreeably, than the ease and propriety with which the children sing several hymns, without assistance from any other person. Mr. Chamberlain tells me, that he believes every child, who has been at school any length of time, can take part in the singing; and it is with pleasure I add, that every member of the missionary family can also join with the voice, as well as with the understanding.

Mr. Cornelius and myself are preparing to set out for home on Monday. We take three Cherokee youths with us for the Foreign Mission School. One is the son of Mr. Hicks; and the good man has come up to spend the Sabbath with us. We expected to set out sooner; but have found it difficult to close the various necessary business before Monday. I am, Sir, very affectionately yours,

JEREMIAH EVARTS.

Brainerd, on Chickamaugah Creek, May 23, 1818.

[Postscript next week.]

For the Boston Recorder.

#### REVIVAL OF RELIGION.

Washington, N. H. Aug. 3, 1818.

MR. WILLIS.—As Zion's prosperity animates her friends, you may, perhaps, strengthen her cause by giving the following place in your useful paper.

This branch of Christ's visible church has had no stated pastor for 12 years past, and notwithstanding occasional drops of dew from on high, the vineyard of God has remained as an unwatered garden, barren and unfruitful.

In the autumn of 1816, the New-Hampshire Missionary Society assigned the town a supply for a few Sabbaths; but for some reason their missionary did not perform his appointment. The friends of Zion had become reduced in their numbers, and of the few who remained, some, through discouragement, were induced to leave the town for the sake of living in the enjoyment of gospel ordinances; others began to look forward to a period not far distant when this part of God's heritage would be wholly laid waste, and his holy habitation become the dwelling of Owls and Satyrs.

At this crisis, the few remaining members of the church, directed the Macedonian cry to the Monadnock Association of Ministers, to "come over and help them." This application procured an occasional supply of four Sabbaths in the winter and spring of 1817. When destitute of preaching, the church did not forsake the assembling of themselves together; but, with such others as were disposed, they repaired to the house of God in company. "By the rivers of Babylon, there they sat down, yea, they wept, when they remembered Zion." But that merciful God, who "giveth to the beast his food, and to the young ravens which cry," had already listened to the cries of his children, and began to prepare for the return of the "captive daughter of Zion." Instances of pungent conviction, not generally known, already existed.

In the month of May, while a member of the above named Association, was supplying in his turn, when religion was low, professors discouraged, and non-professors stupid, a young woman, who saw herself to be a great sinner, requested an interest in his prayers. In the evening conference her case was laid before the throne of Grace. Many wondered, but few, if any, could tell for whom the petition was preferred. This was the first public indication that the spirit of God was moving upon the face of the waters; and, perhaps, afforded the first gleam of hope, that moral darkness was about to give way to the spread of

divine light. The friends of religion were encouraged that God might yet have a part of Zion.

In August, two faithful and persevering ministers of the cross, visited their flock in this town, at the same time. They were zealous and unremitting in their labors of love; and their labors were "not in vain in the Lord." Several, through their instrumentality, were awakened to a sense of sin, & need of pardon through Christ.

Soon after, in the latter part of September, the writer of this sketch was invited to visit, and afford a temporary supply, a more skilful laborer could be procured to enter the field, which was then white ready to harvest. Ignorant that the religious character of the people had suffered any change, the writer left his family and home, with the gloomy prospect of proclaiming the unsearchable riches of Christ to dry bones which had long been bleaching in the valley of sin. But, to unspeakable joy, the Lord God had already caused his Spirit to breathe upon the slain, that they might live.

God had already visited his people with mercy, and began his own work; and the writer had reason to say, at his own house, "Surely the Lord is in this place, and knew it not." There was little to do, but to stand still, and see the salvation of the Lord. When the Lord works there is no hindrance; gainsayers are silenced, and deserters put to shame.

Religious conferences, which had kept up from the commencement of the revival, were now more frequent, more cordial, and more solemn. Strangers to the sanctuary, now sought the house of God, the gate of heaven; and those who to scoff, sometimes remained to pray. Many inquired the way to Zion; but "what shall I do?" Some rejoiced in while others, confounded at the works of God, exclaimed, "We have strange things to-day."

Through the autumn, winter, and of the spring, the work of the Lord continued to prosper, and souls, as we trust, added to the kingdom of Christ. The which appeared to be calling sinners to God's marvellous light, was still, small, and effectual. The doctrines preached, those usually denominated the doctrines of grace, and such as God is often pleased to own and bless to the humiliation of the sinner, and the exaltation of the Saviour. Diversions were discontinued, meetings were solemn and interesting, countenance, and in some instances, of continuance. Indeed, in all this work, has appeared to act like himself, as a reign; and we are constrained to say, "Not unto us, O Lord, not unto us, to thy name give glory."

Some time in May, the work appeared to subside, and instances of hopeful conversions have since become less frequent. Though the subjects of the revival have not been so numerous, as in some places, yet considering the population 800, we have reason to acknowledge wonderful dealings of God, and to praise all the glory; for it is all of his grace. Many have been called, a few chosen, those, in several instances, from among the least likely—"The wind bloweth where it listeth." Many, we fear, have been beheld, and wonder, and perish; a harvest of souls, now, appears to be the summer of grace ended, and not saved. The wisdom, as well as power and mercy of God, has been largely displayed in his care of his cause: a large majority of those who have been called into his kingdom are families, though the youth and the headed have not been forgotten. Many have been called from the ranks of the youth, who have long fought the battle of adversity of souls; so that we may say, "The Lord has done great things for us, whereof we are glad."

The probable number of new converts is from 60 to 70. God appears to have marked, to have remembered his covenant, and to have acknowledged baptism to be his own institution. Out of 56, who have united with the church of Christ, had received the baptism of the covenant, in infancy. Of these, 47 have joined the Congregational Baptist, and 2 the Methodist. Others, it is hoped, will soon see the duty, and feel it to be a privilege to Christ before men, and join the Lord in a perpetual covenant. The present visible effects of the work, such as might be expected, are well known all as yet appear well. Rising out of chaos, the thoughtless union increases, the thoughtless come serious, and prayerful, the many instances, chaste in their and the dishonest just in their Sabbath Schools also have been which are well attended, and prove good to the scholars: The Lord the instructors from the revival grace.

Broughton

From the Recorder

#### THE PROFLIGATE CONVERT.

A pious and venerable father had a prodigal son; often had he remonstrated with him, mingling tenderness with rebuke, and with remonstrance with advice, and tears with company & vicious influence. But company & vicious influence, the unhappy youth dealt in instruction, and he was seized by a fatal disorder, which he died of. His father, in his last moments, granted him one small favor, which would alleviate the pain of his nature: it was this, that he should retire to his chamber half an hour before he died. Some months after his decease, he was no particular subject to contingency, left that matter to contingency. The simple and easy, was not to be the couch of death, was not to be the youth pledged his honor for the promise; and when he became punctually performed it. He retired to his chamber half an hour before he died. At first his mind was not so much troubled by the thought of his sin, as it had been; but he began to exert himself; the darkness began to give way to the spread of

divine light. The friends of religion were encouraged that God might yet have a part of Zion.

In August, two faithful and persevering ministers of the cross, visited their flock in this town, at the same time. They were zealous and unremitting in their labors of love; and their labors were "not in vain in the Lord." Several, through their instrumentality, were awakened to a sense of sin, & need of pardon through Christ.

Soon after, in the latter part of September, the writer of this sketch was invited to visit, and afford a temporary supply, a more skilful laborer could be procured to enter the field, which was then white ready to harvest. Ignorant that the religious character of the people had suffered any change, the writer left his family and home, with the gloomy prospect of proclaiming the unsearchable riches of Christ to dry bones which had long been bleaching in the valley of sin. But, to unspeakable joy, the Lord God had already caused his Spirit to breathe upon the slain, that they might live.

God had already visited his people with mercy, and began his own work; and the writer had reason to say, at his own house, "Surely the Lord is in this place, and knew it not." There was little to do, but to stand still, and see the salvation of the Lord. When the Lord works there is no hindrance; gainsayers are silenced, and deserters put to shame.

Religious conferences, which had kept up from the commencement of the revival, were now more frequent, more cordial, and more solemn. Strangers to the sanctuary, now sought the house of God, the gate of heaven; and those who to scoff, sometimes remained to pray. Many inquired the way to Zion; but "what shall I do?" Some rejoiced in while others, confounded at the works of God, exclaimed, "We have strange things to-day."

Through the autumn, winter, and of the spring, the work of the Lord continued to prosper, and souls, as we trust, added to the kingdom of Christ. The which appeared to be calling sinners to God's marvellous light, was still, small, and effectual. The doctrines preached, those usually denominated the doctrines of grace, and such as God is often pleased to own and bless to the humiliation of the sinner, and the exaltation of the Saviour. Diversions were discontinued, meetings were solemn and interesting, countenance, and in some instances, of continuance. Indeed, in all this work, has appeared to act like himself, as a reign; and we are constrained to say, "Not unto us, O Lord, not unto us, to thy name give glory."

Some time in May, the work appeared to subside, and instances of hopeful conversions have since become less frequent. Though the subjects of the revival have not been so numerous, as in some places, yet considering the population 800, we have reason to acknowledge wonderful dealings of God, and to praise all the glory; for it is all of his grace. Many have been called, a few chosen, those, in several instances, from among the least likely—"The wind bloweth where it listeth." Many, we fear, have been beheld, and wonder, and perish; a harvest of souls, now, appears to be the summer of grace ended, and not saved. The wisdom, as well as power and mercy of God, has been largely displayed in his care of his cause: a large majority of those who have been called into his kingdom are families, though the youth and the headed have not been forgotten. Many have been called from the ranks of the youth, who have long fought the battle of adversity of souls; so that we may say, "The Lord has done great things for us, whereof we are glad."

The probable number of new converts is from 60 to 70. God appears to have marked, to have remembered his covenant, and to have acknowledged baptism to be his own institution. Out of 56, who have united with the church of Christ, had received the baptism of the covenant, in infancy. Of these, 47 have joined the Congregational Baptist, and 2 the Methodist. Others, it is hoped, will soon see the duty, and feel it to be a privilege to Christ before men, and join the Lord in a perpetual covenant. The present visible effects of the work, such as might be expected, are well known all as yet appear well. Rising out of chaos, the thoughtless union increases, the thoughtless come serious, and prayerful, the many instances, chaste in their and the dishonest just in their Sabbath Schools also have been which are well attended, and prove good to the scholars: The Lord the instructors from the revival grace.



him for having slighted a parent who had been much for his welfare; it renewed the memory of his dying scene; it gradually pointed to a Supreme Cause, a future judgment, and a happy eternity. It pleased God to sanctify these moments, and to repeat and strengthen what advice; retirement effected what advice; a real and permanent change took place; he virtuous his companions and reformed his conduct; he stamped a sincerity on his days, and stamped a sincerity on his nights; to say all in a word, he lived and died a Christian.

## THE RECORDER.

BOSTON, TUESDAY, AUGUST 11, 1818.

Our readers may think it labor enough for us, to recommend our own work from week to week, and to make remarks in favor of the selections with which we enrich it;—and with sufficient justice to do so; but when a new work comes out, and another hand, entitled by its intrinsic merits to a popularity which it seems not likely to lose, is introduced, we cannot but feel that we are under a duty to call attention to it. We do so, and we do so as early as might be wished, we may say, without censure from professed critics, and without opinion, and use our little influence to give it a circulation commensurate with its merits. And when the design of any new publication corresponds particularly with the object of the Recorder; when the manner of its execution is so good as to add to the benevolent efforts of the present age, we cannot but feel that we are under a duty to call attention to it. We do so, and we do so as early as might be wished, we may say, without censure from professed critics, and without opinion, and use our little influence to give it a circulation commensurate with its merits.

And when the design of any new publication corresponds particularly with the object of the Recorder; when the manner of its execution is so good as to add to the benevolent efforts of the present age, we cannot but feel that we are under a duty to call attention to it. We do so, and we do so as early as might be wished, we may say, without censure from professed critics, and without opinion, and use our little influence to give it a circulation commensurate with its merits.

And when the design of any new publication corresponds particularly with the object of the Recorder; when the manner of its execution is so good as to add to the benevolent efforts of the present age, we cannot but feel that we are under a duty to call attention to it. We do so, and we do so as early as might be wished, we may say, without censure from professed critics, and without opinion, and use our little influence to give it a circulation commensurate with its merits.

And when the design of any new publication corresponds particularly with the object of the Recorder; when the manner of its execution is so good as to add to the benevolent efforts of the present age, we cannot but feel that we are under a duty to call attention to it. We do so, and we do so as early as might be wished, we may say, without censure from professed critics, and without opinion, and use our little influence to give it a circulation commensurate with its merits.

And when the design of any new publication corresponds particularly with the object of the Recorder; when the manner of its execution is so good as to add to the benevolent efforts of the present age, we cannot but feel that we are under a duty to call attention to it. We do so, and we do so as early as might be wished, we may say, without censure from professed critics, and without opinion, and use our little influence to give it a circulation commensurate with its merits.

And when the design of any new publication corresponds particularly with the object of the Recorder; when the manner of its execution is so good as to add to the benevolent efforts of the present age, we cannot but feel that we are under a duty to call attention to it. We do so, and we do so as early as might be wished, we may say, without censure from professed critics, and without opinion, and use our little influence to give it a circulation commensurate with its merits.

And when the design of any new publication corresponds particularly with the object of the Recorder; when the manner of its execution is so good as to add to the benevolent efforts of the present age, we cannot but feel that we are under a duty to call attention to it. We do so, and we do so as early as might be wished, we may say, without censure from professed critics, and without opinion, and use our little influence to give it a circulation commensurate with its merits.

ment on those who are not to be saved, and the purpose and understanding of the Sacred Persons. 17. The testimony of Calvin, Watts and others. 18. The Atonement offered and accepted expressly for all as moral agents. 19. The Atonement offered and accepted equally for all as moral agents. 20. The covenant of redemption. 21. On reprobation and the order of the Divine decrees. 22. The importance of a correct use of language on the subject. To which is added, "An Appendix," exhibiting the influence of Christ's obedience, and showing that the church on this ground receive all positive good: in opposition to the theory which represents pardon to be the only blessing procured by the Redeemer. "In this range the author has had occasion to explain most of the points in dispute in this part of the church at the present day. This he has done in the spirit of reconciliation; and it is hoped that the explanations given may lend some influence to bring together brethren who ought not to be divided." The work is to contain 400 large duodecimo pages; price \$1.50 bound. A paper is left for signatures at the Recorder-Office.

**DEAF AND DUMB.**  
Mr. Willis.—In Mr. Coleman's New-York Evening Post of the 25th August, is an article expressing "serious mortification, from the credit that a paragraph has obtained, without contradiction, concerning the unfortunate in the Asylum for the deaf and dumb." It is evident from the tenor of the article that there is a misapprehension or a want of authentic information on the subject. For the satisfaction of Mr. Coleman's correspondent, and the lady mentioned who called on Governor Brooks, and all concerned, we here subjoin all that has been done by our Legislature. After a Preamble of some length, on the 5th February last, it was

Resolved, That the Honorable John Phillips, President of the Senate, the Honorable Timothy Bigelow, Speaker of the House of Representatives, and the Honorable Richard Sullivan, be a Committee, in the recess of the Legislature, to consider the situation and circumstances of the deaf and dumb, to extend their inquiries, so far as practicable as to the views of the neighboring states in relation to this subject, to see what aid this Commonwealth can, in their opinion, consistently in promoting an institution for improving the condition of these persons, and the most eligible mode of carrying the same into effect, to report at the first session of the next Gen. Court.

The above named Committee made a Report in June session last, but it was again referred to the January session, and no definite Resolve on the subject has been passed.

The elegant seat of Jared Scarborough, Esq. near the city of Hartford, has been purchased for the use of the Deaf and Dumb Society, by the Directors of that institution, at the price of \$8,600. A subscription was made, at the purchase, of \$700, for the benefit of the Society, by Messrs. L. Scarborough, C. Demings, C. Colt, N. Knox, J. Caldwell, C. Sigmerey, Joseph Morgan, and Thomas Day, Esquires.

**SERMONS TO SEAMEN.**  
In pursuance of a design long since contemplated, to provide for Seamen, free of all expense, (other than they may voluntarily contribute,) a Place of Public Worship, and a Preacher, exclusively for their benefit, a Sermon was delivered at the Hall over the Centre Arch of the new Store on Central Wharf, in this town, on Sunday last, at 10 o'clock, A.M. by the Rev. WILLIAM JENKS. "The Sermon (says the Boston Gazette) was such as might be expected from this learned divine," and was delivered "in presence of a large concourse of the Mariners of Boston, and those attached to coasting vessels now lying in our port." This meeting being designed solely for the religious instruction of all sea-faring men without distinction, and intended, at the same time as the commencement of a regular course of Sermons, to be delivered for the future, on every succeeding Sabbath, at the above named hour and place of Public Worship—each and every Mariner, while resident in town, is hereby respectfully and earnestly invited to meet at the above named place, on the next and all succeeding Sabbaths, that they may join with other classes of their Christian brethren, and in a Place of Worship exclusively appropriated to their use, in the common and sacred duty of worshipping the great Creator of the Universe, and hearing the glad tidings of Salvation.

**Parochial Affection and Christian liberality.**  
The Gentlemen of the East Congregational Religious Society in Newton, have formed themselves into an Education Society, and have transmitted means to India for the support and education of a native heathen child in the eye and in the family of Rev. Mr. Newell, American Missionary at Bombay. This their adopted pupil is to be henceforth known by the name of their Pastor, Jonathan Homer.

The Ladies of the same Society have transmitted to New-York thirty-two dollars, to constitute their Minister a life-member of the American Bible Society. The same ladies gave in May last, forty dollars to the Society for promoting Christian Knowledge, under the presidency of the Rev. Dr. Pearson.

## BANK ROBBERY.

On Saturday night, the 1st instant, the Cumberland Bank building, in Portland, was entered by false keys, and robbed of over Two hundred thousand dollars; viz. about sixteen hundred thousand in gold, five thousand six hundred in silver, and the residue in bills.

On Thursday, a Mr. Daniel Manly was arrested on suspicion of being concerned in the robbery, and bonds to the amount of \$30,000 having been demanded of him, which he could not obtain, he was committed to prison. A Captain B. Rolfe was likewise arrested, and being told that strong circumstantial evidence existed against him, and offered the choice either to be committed to prison for trial, or to disclose the place where the money was secreted, receive a reward of 10 thousand dollars, (which sum had been publicly offered by the Directors) and his liberty, chose the latter. On going to the place where he said the money was deposited, which was a little way out of town, he was unable to find it. He then offered to find the specie, a part of which he found. His liberty was then given him, and he soon committed suicide by shooting himself with a pistol. The desperate act it was thought was caused by mortification at the part he had acted, and disappointment at not receiving the reward. The paper money it was supposed had been previously taken away by Manly. Before committing suicide, Capt. Rolfe declared that no other person beside himself and Manly were concerned in entering the Bank, but that a brother in law of Manly, a Mr. P. Delay, (who has also been arrested,) assisted in carrying it away and secreting it.

Manly finding that Rolfe had disclosed the business, and before he heard of Rolfe's death, determined to take all the merit that remained of finding the rest of the money—and by his means it was found in a bag concealed under a quantity of brush at a spot near Faine's new road, as it is called. Capt. Rolfe was a sea-captain, in very good circumstances; owned a fine farm about 10 miles from town, and one quarter of a good brig. He has left a widow and seven children to mourn his dreadful fate. Mr. Manly has been a West India trader there for many years, and was in easy circumstances.—The Directors have published the following notice:

The Directors of Cumberland Bank, have the satisfaction to announce to the public, that all the monies, specie, as well as bills of every description, stolen from the bank on the night of the 1st inst. has this day been recovered.  
JUG. 6, 1818. JOSEPH SWIFT, Cashier.

**Plates for Counterfeiting Bank Bills.**—Owing to the vigilance of Mr. Hays, High Constable of New-York, thirty-five plates for counterfeiting Bank Bills have been seized in Canada and destroyed. The Constable was the bearer of Gov. Clinton's warrant, which was duly accredited in Canada. Two of the plates only were for counterfeiting bills in New-England; \$1 Exchange Bank of Providence, and \$1 Boston Bank, letter A.

## DOMESTIC NEWS.

### FROM THE NORTH WEST.

St. Louis, June 19.—Manuel Lisa, Esq. arrived here a few days ago, from his trading posts on the Upper Missouri, with valuable cargoes of furs, peltry, &c. This enterprising gentleman is anxious to again extend our Indian trade to and beyond the Rocky Mountains. Previous to the late war, his establishments extended to the Pacific side of the mountains, but his parties were obliged to return to the Missouri, leaving behind them an immense quantity of valuable furs, in consequence of the hostility of the Black Feet Indians. We learn that the Indians who reside on the river Platt, and between the rivers Missouri and Arkansas, are (as usual) at war with one another. About two months ago, a party of the Pawnees, consisting of four hundred, met a war party of the Osages in the plains, within 50 or 60 miles of the Arkansas. The advance guard of the Pawnees made a running fight, drawing after them the Osages into an ambush, formed by the main body of the Pawnees. The affair is said to have resulted in the entire defeat and destruction of the Osages; only one escaped out of 48 warriors. Our informant saw 47 guns taken from the Osages. The Pawnees are also at war with the Spaniards of St. A. Fee: They lately defeated and killed 7 Spaniards out of a hunting party they met within the limits of the United States territory. Among the baggage of the Spaniards, they found concealed a Spanish boy, about 10 years old; him they spared, intending to offer him as a sacrifice "to the Great Star." This boy had been recently purchased from their priests by Mr. Lisa, and provisionally saved from the fire. This poor little victim was so impressed with his intended fate, that (a few nights ago) he sprang from his bed and called for Mr. Lisa to protect him from the Pawnees, who were coming to burn him; and when convinced that his dreadful apprehensions could not be done away until he had performed a promise he had made when at the Pawnee village, viz: that if the Almighty would release him, he would have solemn mass performed for his deliverance. Mr. Lisa says he will, if possible, have him gratified: he is to be sent to school and educated for the counting-house.

Some time ago, this sanguinary band took a Pado woman prisoner and devoted her to the sacrifice; as she was pregnant, they waited her delivery before the offering should be made. However as soon as she recovered from child-birth, she stole a horse and escaped. Her infant child was immediately transfixed on a sharp pole as an offering to their God.

\* There are three bands or tribes of the Pawnees; Republican Loup, and Big Step, residing a few leagues apart. The Wolf Pawnees are the only tribe who offer up sacrifices to the object of their worship. Their priests amounting to about 40, have unlimited power over the minds of this miserable people; and their temporal chief (now in St. Louis,) reigns with despotic sway.

In digging a cellar in Tennessee, near the remains of an ancient fortification, a Roman silver coin was found. It appears to have been made, A. D. 150. The inscription on one side is ANTONIVS AVG. PIVS P. TRP. COS III.—On the other side, AVRELIVS CESAR AVG. P. III. COS. Which are thus rendered—"Antonius Augustus Pius Princeps, pontifex tertio consul." And "Aurelius Cesar Augustus pontifex tertio consul."

## FOREIGN NEWS.

### FROM ENGLAND.

London, June 11.—Yesterday the Prince Regent went in state to the House of Peers, whither the Commons being summoned, His Royal Highness delivered from the throne, the following SPEECH:—

My Lords and Gentlemen, It is with the deepest regret that I am again under the necessity of announcing to you, that no alteration has occurred in the state of His Majesty's lamented indisposition.

I continue to receive from Foreign Powers the strongest assurances of their friendly disposition towards this country, and of their desire to maintain the general tranquillity.

I am fully sensible of the attention which you have paid to the many important objects which have been brought before you.

granted to me for the service of the present year; and I highly approve of the steps you have taken with a view to the reduction of the unfunded debt. I am happy to be able to inform you that the revenue is in a course of continued improvement.

On closing this session I think it proper to inform you, that it is my intention forthwith to dissolve the present, and to give directions for calling a new Parliament. In making this communication, I cannot refrain from adverting to the important change which has occurred in the situation of this country and of Europe, since I first met you in this place.

At that period, the dominion of the common enemy had been so widely extended over the Continent, that resistance to his power was by many deemed to be hopeless; and in the extremities of Europe alone was such resistance effectually maintained.

By the unexampled exertions which you enabled me to make, in aid of countries nobly contending for independence, and by the spirit which was kindled in so many nations, the Continent was at length delivered from the most galling and oppressive tyranny under which it had ever labored; and I had the happiness, by the blessings of Divine Providence, to terminate, in conjunction with His Majesty's Allies, the most eventful and sanguinary contest in which Europe had for centuries been engaged, with unparalleled success and glory.

The prosecution of such a contest for so many years, and more particularly the efforts which marked the close of it, have been followed within our own country, as well as throughout the rest of Europe, by considerable internal difficulties and distress. But, deeply as I felt for the immediate pressure upon His Majesty's people, I nevertheless looked forward without dismay, having always the fullest confidence in the solidity of the resources of the British Empire, and in the relief which might be expected from a continuance of peace, and from the patience, public spirit, and energy of the nation.

These expectations have not been disappointed. The improvement in the internal circumstances of the country is happily manifest, and promises to be steadily progressive; and I feel a perfect assurance that the continued loyalty and exertions of all classes of His Majesty's subjects will confirm those growing indications of national prosperity, by promoting obedience to the laws and attachment to the constitution, from which all our blessings have been derived.

The LORD CHANCELLOR, then, by command, dissolved the Parliament.

The Prince Regent was received on his way to and from the House, with every mark of respect. The day was very fine, and the streets and houses thronged, particularly with ladies.

The writs for the election of members to compose the next Parliament, are made returnable on the 4th August next. The whole kingdom is there fore in a bustle, and will be until nearly that time, as the whole House must be elected previously. [The House of Commons is composed of 658 members—of which England and Wales elect 513, Scotland 45, and Ireland 100.]

The British Parliament, at a remote period, were annually elected. The first which convened was in 1216. In 1501 they became triennial, and in 1715, septennial. But very few of the Parliaments have exceeded six years; and the late Parliament has not been elected six years. Before the union of Scotland and Ireland, the number of members was 513, which number has not been increased since the reign of James I. He added 27 members, Elizabeth 62, Mary 25, Edward VI. 44, and Henry VIII. 33.

The emigrations to America from Germany and Switzerland continue. From the 29th April to the end of May there passed Meutz on their way to America 294 persons. In this number there were 264 persons from Wurtemberg, 20 from Alsace, and 10 from Switzerland and Baden.

Five hundred families from Wales and the Northern and Western parts of Scotland arrived at the ports of Greenock and Glasgow, on the 1st of May, for the purpose of emigrating to America. They were compelled to form an encampment upon the Banks of the Clyde, where the novelty of the sight attracted a number of spectators.

Paris papers of June 4, contain the decision of the Assize Court of Colmar, sentencing to death a woman and her son for the premeditated and savage murder in the month of January last, of a man named Jacques Henrich, the husband of one and father of the other prisoner. The deed was witnessed by a child of the age of seven years, the daughter of the deceased, and her testimony, corroborated by strong circumstantial evidence, left no doubt of the guilt of the prisoners.

**Fatal Effects of Jealousy.**  
In London, May 29th, a man named Fawcett, was imprisoned for the murder of his own son.—Fawcett and a man named Bush, had been imprisoned for debt. Bush being first liberated, induced Fawcett's wife to live with him, and also obtained some property of his. Fawcett on being liberated, endeavored to prevail on his wife to return to him; but finding her determined to continue with Bush, he took a pistol and went to Bush's house, and asked his daughter whether her father was at home; she called "Father," and an answer from above stairs was given, "coming." A person came down stairs, when Fawcett fired his pistol, the contents of which entered his side; he fell upon his knees, clasped those of Fawcett, who then discovered it was his own son. He attempted to escape, but was taken before a magistrate, and while there, a message was received that his son was dead.

## FROM CANADA.

York, July 6.—This day the Convention of Upper Canada assembled here. After being organized, Mr. Gourlay, was admitted to assist in the deliberations of the Convention, but not to vote. He addressed the Convention, eulogized the new governors, as friends to liberty and representation, and proposed that instead of sending Commissioners to England, as at first intended, that they should now appoint a deputation to bear two petitions—one to the Prince Regent, (to be transmitted by the Lieut. Governor) expressive of their loyalty and dutiful consideration; and calling the royal attention to the conduct of the land-granting department of the province; to the grievances of claimants for sufferings by the war, and of the militia who had claims for lands. The other to Sir Peregrine Maitland, praying him to call the provincial Parliament together, to inquire into the state of the province, and to make the result known to the Imperial Parliament; and to suggest to him the expediency of dissolving the present Common House of Assembly.

[It is quite probable, the Governor will not consider these resolutions as worth any particular attention. The call of the Provincial Parliament, will be a thing of course.]—Cent.

## American Fishermen Captured.

Halifax, July 27.—Of the eight American vessels detected fishing on the coast of Nova-Scotia, and sent into this port for adjudication, five were liberated on Friday last; but with the full understanding, that the indulgence would not again be granted to them; a certificate to that effect was endorsed on their Registers, and the Skippers requested to make it as public as possible, for the information of the subjects of the United States, engaged in the Fisheries. The remaining three, discovered fishing in harbors to the eastward of Halifax, are now libelled, and will, very shortly, be brought to a trial in the Court of Vice Admiralty, where, doubtless, they will be condemned.

The Diet of Poland are making, by order of the Emperor Alexander, several new laws respecting the Jews. The principal provision is, to admit all worthy of them, to the rights of citizens. An amelioration of the condition of the Israelites is making in all parts of Europe.

**ORDAINED.**—At Waynesborough, Georgia, the Rev. EZEKIEL B. CALDWELL, as Pastor of the Independent Congregational Church in that place. Mr. Francis W. P. Greenwood is invited to settle as Pastor of the New South Society in Boston, lately vacated by the death of Rev. Mr. Thacher.

## MARRIAGES.

In Boston, Mr. Jacob Long, to Mrs. Jane Tilton, of Portsmouth.—Capt. Joseph Lewis, to Miss Rebecca Shepard.—Mr. Danforth Shipley, to Miss Eliza J. Florsheim.—Mr. Abraham Fay, to Miss Charlotte Byron.

On Deer Island, Pearl Spofford, Esq. to Miss Sarah Averell, of Salem.—In Salem, Mr. Nathaniel Hooper, to Miss Lydia McIntire.—Mr. John Williams, to Miss Fletor Waters.—In Worcester, Dr. Benjamin Chapin, to Miss Hannah Patch.—In Newburyport, Mr. Richard Loring, to Miss Sarah Baker.—In New-Milford, Capt. Calvin Butler, Esq. of Plymouth, to Miss Mary Ann Nickelson.—In East-Hartford, Mr. James F. Baldwin, met. of Boston, to Miss Sarah Pitkin, daughter of Samuel Pitkin, Esq.—In Lyme, Conn. John Chapman, Esq. Post-Master in Montville, to Miss Nancy Stewart.—In Camden, Mr. Simon Hunt, to Miss Hannah B. Rogers.—In Hallowell, Mr. William Clark, Esq. to Miss Betsey Moore.—Mr. John Brown, to Miss Hannah West.—In Dennis, Mr. Thomas W. McCleaver, of Nantucket, aged 71, to Miss Hope Howes, aged 23.

In Ten-catch-kahs, near Fort Mitchell, (Creek Nation,) William S. Mitchell, Esq. Assistant Indian Agent, to Miss Jenny McIntosh, eldest dau. of the celebrated Creek Warrior Gen. Wm. McIntosh.

In Germany, his Royal Highness the Duke of Kent, fourth son of the British King, to Marie-Louise-Victorie, Princess of Saxe-Coburg, and widow of the Prince of Linnaeu.

## DEATHS.

In Boston, Josiah Waters, Esq. aged 47.—Silas son of Capt. Josiah Nash, aged 2 y. & 6 m.—Mr. Charles Jackson, of Plymouth, aged 48.

In Salem, Mr. James Currie, aged 46.—Miss Betsey M. Lusonib, aged 21.—Mrs. Elizabeth Cloutman, aged 59.—Mr. Jonathan Hobbs, aged 36.—Miss Martha Lewis, aged 28.—In Needham, Mrs. Abigail, wife of Mr. Isaac Coolidge, aged 71.—In Mendon, William Davenport, aged 67.—In Scituate, Mr. Daniel Merrit, aged 31.—In Great Barrington, Zina, son of Mr. I. Turner, aged 8.—His death was occasioned by receiving the stopper of a small whistle into his lungs.—In Worcester, Mr. Abel Stowell, aged 68.—In Winchendon, Mr. Davis Stoddard, aged 75.—In Huntington, Con. Mr. Asahel Blackman, aged 80.—found dead in his bed, although he went to bed as well as usual the night previous.—In Plainfield, N. H. Mrs. Abigail, wife of Mr. Sewall Hill, aged 37.

In Rye, Penn. James Murray and Mathias V. arick. They were reaping grain, when a heavy thunder gust passed; and, appalled at the storm, while calling on God to have mercy on their souls, they were instantly struck dead to the ground.—Several others near them were injured by the lightning. The last Quebec paper mentions, that two men were also struck dead by lightning in a field near that city.

In New-Orleans, July 11, after a short illness, Mr. William Shirley Erving, formerly of this town, aged 29, son of the late Dr. Shirley Erving.

## LIFE OF HERVEY.

THOMAS BADGER, jun. has in press, and will shortly publish, The Life and Letters of the Rev. JAMES HERVEY, A. M. Author of Meditations among the Tombs, Reflections on a Flower Garden, Contemplations on the Night, Contemplations on the Starry Heavens, A Winter-Piece, &c.

The Letters of that most excellent Author, Mr. Hervey, have never appeared in print in this country; they have been eagerly sought after by many, but without success. A knowledge of this fact has induced the publisher to hazard an ample edition, trusting to the discernment and liberality of a Christian public for his remuneration; and believing that the contents of the work will give full satisfaction to those who patronize it. The following short extract from an Edinburgh Review will serve to show the high estimation in which this work is held in Europe.—"Mr. Hervey's Letters exhibit in their purport, composition, and tendency, a striking and amiable picture of the ingenuity, learning, candor, and piety of that excellent author."

Terms.—The Life and Letters of Hervey will be printed in a neat 12mo. form, on good paper and fair type, and contain about 200 pages. The price to subscribers will be \$1.25 bound, and \$1 in boards.

Subscriptions received by the Publisher, at No. 4, Suffolk Buildings, Congress-street, and at the Recorder-Office. Aug 11.

## REMOVAL.

ADAMS & FESSENDEN, inform their friends and customers that they have taken the stores,

No's. 24, & 25, State-street, recently occupied by Messrs. Thomas Cushing, and Charles Scudder, where they have for sale,

A GENERAL ASSORTMENT OF—  
HARD-WARE GOODS,

well adapted to country sales, to which they would solicit the attention of those who wish to purchase at a low price for cash or good credit.

To Let.—That part of the above Stores, formerly occupied by Mr. Thomas Cushing, for Piece Goods, being a well known stand for that business.  
3m August 4.

## SODA POWDERS.

Prepared and sold by MATTHEW & NORTON, No. 43, Cornhill.

WITH these Powders Soda Water may be immediately made, which is not only pleasant, but refreshing and healthful, and contains a profusion of fixed air.

It relieves head-ache—removes acidity in the stomach—improves the appetite, and promotes digestion. These who have tried it consider it far superior to the common Soda Water, and it will be found an elegant substitute for spirituous liquors.  
July 21.

## Cut Nails, Spikes, and Brads.

G. T. & E. ODIORNE, keep constantly for sale all sizes of Cut Nails, including Sheathing, Drawing and Slatting Nails. Also, the best quality of London O. L. Steel—rolled steel for Carriage Springs—Huntman's best cast-iron Shovels, &c.  
3m May 19.

## NOTICE.

A Quarterly Meeting of the Directors of the American Society for Educating Pious Youth for the Gospel Ministry, in Boston, July 8, 1818. Poted, That except in extreme cases, no one shall be admitted as a beneficiary who shall not have studied the languages at least three months.  
A true Copy from the Records.  
July 31. Attest, ASA EATON, Clerk.

## BOARDING.

THREE or four Gentlemen can be accommodated with board, in a private family, in a pleasant and central situation, inquire at this Office.  
July 28.

## TENEMENT TO LET.

A Gentle Tenement to Let. Enquire of the Printer.  
July 28.



